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RACE AND SCIENCE*

L. A. KRISHNA IYER

Race was discovered from the fifteenth century in the great age of exploration. The basis for a scientific conception of mankind from a biological standpoint was first laid by Charles Darwin. He made a special study of the races of mankind and established the very great similarity of many special basic features and their close blood relationship. He said that there was evidence that they all branched off from the same common trunk and did not have different ancestors. Anthropology was born giving itself the job of seeking and describing the varieties of mankind.

By 'race' is meant inherited breed and all that it covers, whether bodily or mental features. According to Topinard, it is a mental concept having no objective existence. Only individuals are real. Race consists of individuals resembling each other, belonging to one species, having received and transmitting by means of sexual regeneration, the characters of primitive society. Heredity and race may often be synonymous in respect of physical characteristics. Race is responsible for peculiarities, bodily and mental, which are transmitted with constancy along the lines of direct descent from father to son. The term 'race' is now universally adopted to designate different physical types of mankind.

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The first men may have been alike, but when they spread over the surface of the earth and became subject to diverse external conditions, climate, food, competition with members of his own species, racial differences came to be slowly developed through the various kinds of selection acting upon the slight variations which appeared in all individuals according to the tendency implanted in all beings. Geographical position may be one of the factors in determining the formation and performance of races. Smaller and feebler nations have been destroyed or absorbed by others impelled by superabundant population to spread beyond original limit; sometimes the conquering race disappeared by absorption into the conquered. The history of man has been a shifting scene, new races becoming gradually differentiated out of the old elements. The history of these processes in former times is a difficult study for want of evidence.

Some scientists and publicists preach the biological inequalities of mankind. In some cases, they maintain that the brain of some low races are more ape-like than those of the higher races. This is said to be false. Studies by anthropologists show that there is significant difference in the brain structure of representatives of various races. The modern races have lost the many simian features of Homo Sapiens. Darwin's theory of the origin of man from the anthropoid ape helps to get a clearer understanding of the question of the races of mankind. Scientific data go to show that all modern races are derived from a single stem under the combined influence of biological and social laws.

All mankind is to a greater or lesser extent of mixed races. Inter-breeding is making rapid strides all over the earth. The greater blood relation between people as a result of crossing has greatly reduced physical differences between them. Crossing of races has played such a positive role in the development of mankind that it has helped many to unite man into a single biological entity that is quantitatively different from the species of anthropoids that served as the ancestor of earliest man. Ratzel points out that the greater bulk, quicker growth and superiority

in all conquering arts which mark highly developed races, give them, under favourable climate, the advantage in the process, and we speak of the process of the absorption of the lower by the higher, where the latter are not in a majority. If there is any advantage and consolation in the universal disappearance of primitive races, it is knowledge that a great part of them is being raised by intermixture. Thus, the history of the world shows a spread of civilisation, and the natural numerical preponderance among the civilised fold is an important fact therein. The influence of the higher culture which was the cause of the rapid increase gets simultaneously the upper hand. Thus, the spread of civilisation, says Ratzel, appears as a self-accelerating outgrowth over the world of civilised races and struck more completely to effect the unity of the human race which forms at once its aim and task, its desire and hope.

All human races cross easily and produce fertile normal healthy progeny and improved physical qualities and greater beauty. Race blending under favourable circumstances produce a type of superior fertility, vitality and cultural wealth to one or both the parental stocks. It is said that it testifies that the half-breeds in many of the Pacific islands have increased at the expense of the pure race. More race-blending has taken place on the outskirts of civilisation, and the half-breeds, despised by one and despising the other, have become outcastes from society. The victims of social prejudice and social ostracism are certain to display bad qualities. There is a large body of evidence of superior and mental vigour produced by racial crossing.

Race prejudices exist based on callousness, ignorance, misunderstanding, economic rivalry, and above all, on the fact that our customs are dear to us, but perverse to all who do not study them sympathetically. The civilised man is proud of his achievements, and treats with contempt those lower races of mankind and considers himself as a being of higher order as compared to primitive man. He also considers that the white race represents a higher type than the others. The great majority of anthropologists now claim a monogenetic origin of

mankind and thus disprove the assumption of the Negroes being a separate race. Colour of skin and hair is only the effect of environment and the white races are fair, because their ancestors lived in sunless and foggy countries for thousands of years. Fairness is nothing but a lack of pigment. Many of the races and tribes in India are dark and they cannot be called savage on that account. They had an ancient civilisation and a noble and refined religion at a time when the so called races in the West had a low standard of life. The people who consider the coloured races are ugly have only to be reminded that beauty is relative and that the idea of beauty is just due to change of fashion.

The savages are considered to have a low order of intelligence with little or no mental culture. From many parts of the world, the cross-breed is condemned and the common belief is that the mongrel inherits the bad qualities of both races. On the other hand, Hawkins says that there is crossing of the people at all levels, but more of it at the top of society than at the lower level. Heinrich says that if properly looked after, the half-breeds are morally and intellectually in no way inferior to the children of both races. That race mixture produces degeneracy is not sustained on the basis of existing facts. The chief trouble with the hybrid is not racial, but societal. Be it said to his credit that he has actual prominence in many places and unusual distinction in some cases. The greatest number of negroes who attained distinction in the United States were men of mixed blood. It is more than a coincidence that the Douglases, Booker Washington and Du Bois attained the height of group leadership. There have been mulattoes superior to the whites and blacks. Many of the most distinguished men of letters in modern times like Poe, Whitman, Lowell, Longfellow, Mark Twain and Edison are racial complexes. Fair and dark races, long and short-headed, intelligent and primitive, all come from the same stock. Favourable surroundings and circumstances, a good environment, a favourable geographical position, trade and traffic caused one group to advance quicker than the other, while others remain in a primitive state, but all are adapted to their surroundings according to the law of survival of the fittest.

Reference is made to the danger to civilised nations by the immigration of the coarser elements in the United States and elsewhere. The white races despise their mixture of a great part of foreign so called lower races. It would appear that the whites are the slowest breeders and they will become slower still, since Stoddard points out that section after section of white race is revealing its lowest birth-rate, which reached in France the extreme of a stationary population. None of the coloured population show a declining birth-rate. The greater part of the coloured world has been under white domination. Wherever the white man went, he imposed the bases of his well ordered civilisation, but to lower the prodigious birth-rate of the coloured world was found a difficult task. The impervious urge of the coloured races for racial expansion was visualised by Dr. Dillon long ago. A Japanese scholar once said that the world was not meant for the white races alone, but for other races as well.

Asia and Africa are in active ferment. Racially, they have been melting pots, wherein conquest and migration have continuously found new heterogenous elements producing the most diverse amalgamations. The white nations were after the hegemony of mankind and spread over the earth filling its empty spaces with their superior breeds and assuming themselves an unparalleled paramountcy of numbers and dominion. The nineteenth century was an age of discovery in the relation of science. All the marvellous achievements are claimed as due to superior heredity.

Stoddard points out that every race is the result of ages of development which evolves fresh capacities that make the race what it is, and render it capable of creative achievement. "The more primitive a type is, the more prepotent it is. That is why crossings are reckoned as fatal, as there is immediate danger of white blood being swamped by Asiatic blood. The white man's achievements have evoked the danger. If white civilisation goes down, the white race is ruined, it will be swamped by coloured races who will obliterate the

white man by elimination or absorption." Stoddard continues that it is clean, virile blood streaming through the ages through the unerring action of heredity which in anything like a favourable environment will multiply itself, solve our problems and sway us to higher destinies. What he needs is a recognition of the supreme importance of heredity which is paramount in human evolution. His solution is that Asia should be given to understand that they cannot permit migration to white lands. Within the white world, lower human types should be rigorously excluded, as such migrations upset standards and compromise national futures.

Purity of race is a metaphysical conception. Everywhere there has been an inextricable jumble of meeting and mingling elements from different racial sources. The conception of race as such is incapable of explaining human development, national characters or any phenomenon of nationality. The objective influence of race in the evolution of nationality is a fiction. Asia and Europe have been the centre of world affairs subject to continual migrations, commerce, and infusion of new ideas, all of which caused the wonderful civilisation to develop. Scientists are agreed that there is a unity of mankind and that isolation is one of the causes why some groups remain in a backward state. We now know that there is no connection between physical appearances and innate mentality and all races are capable of assimilating the highest culture. The fact that the white races seized most of the territories of the coloured races is one of the most disturbing factors in the world. They are realising that they are playing with fire and are searching for a way out.

India is a commonwealth of races. From the Himalayas to Cape Comorin, there is an awareness of national kinship inspired by common attitude to life and by common ideas. The idea of the fundamental unity of India runs back to remote antiquity. As Jawaharlal Nehru points out, "the greatness of India lay in her ability to assimilate and absorb the cultures and religions that came into the land. Without giving up its roots of the

past, they should look to the future and adapt themselves to the changing conditions. Many rivers of thought came to India, got absorbed and became Indian." The culture and civilisation of India is a synthesis of the Āryan, the Dravidian, and others who followed them.

Anthropology holds the key to the understanding of many of our problems. If anthropology has succeeded in doing anything, it is that peoples and races are fundamentally very much the same. (To know humanity is to become acquainted with ourselves. The sooner one learns there is one species all the world over, the better it is for the progress of mankind. The Academies of Leningrad and Moscow have made a great contribution to the unification of Soviet Russia by the anthropological surveys conducted by them).

Anthropology can forge national integration which is now engaging the attention of the Government of India. Attention may be drawn to the clarion call of His Excellency V.V. Giri to the youth of the country to work for national integration "for it would be honouring the Prime Minister of India, if the youth during his life prove that they strive for national unity and integrity for building a new and prosperous India of Nehru's dreams, where every citizen has hope for the future."

BUDDHISM IN KARNĀTAKA

M. Chidananda Murthy, M.A.

Buddhism, under the patronage of the great Emperor Aśōka, was a well-established religion in India during the early centuries of the pre-Christian era. But, as far as we know, it was never a dominant religion especially in Karnātaka. Hence, scholars while discussing the ancient social and religious life in Karnātaka dispense with Buddhism in a paragraph or two, just mentioning the Buddhist inscriptions at Baḷḷigāve and Ḍambaḷ. Karnātaka and Kērala find no place in the map showing places of Buddhistic interest.[1] But there are clear evidences to show that Buddhism in Karnātaka has a history stretching from the third century B.C. to at least the thirteenth century A.D. Evidences are also not lacking to give us an idea of the sects or branches of Buddhism which were prevalent here during those centuries.

The earliest evidences of Buddhism in Karnātaka are the Aśōkan inscriptions (third century B.C.) at Siddāpura, Jaṭṭinga Rāmēśvara and Brahmagiri in Central Karnātaka and at Maski and Kopbal in Northern Karnātaka. These are not so much evidences of the spread of Buddhism marking the boundaries of the Mauryan empire. According to *Mahāvaṁśa* and *Dīpavaṁśa*, Moggaliputtatissa, the Bhikṣu who brought Aśōka to the fold of Buddhism, commissioned Mahādeva to Mahiṣamaṇḍala (present Mysore) and Rakkhita to Vanavāsi (present Banavāsi) as Buddhist missionaries. The beautiful images of Buddha dug out in the excavations carried out at Chandravaḷḷi testify to the fact that Buddhism was prevailing during the early centuries of the Christian era.[2] The Śātavāhanas who were ruling those parts were great protagonists of Buddhism. In a copper plate belonging to the fourth century A.D.[3] which though beginning with

1. Please see the map opposite to p. 338 in *2500 years of Buddhism* (1956).
2. M. H. Krishna: *Karnātakada Pūrva Caritre* (in Kannada) pp. 29 and 33.
3. *EC.* X, Mb. 157, 338 A.D.

an obeisance to Śiva, a king is compared to a Bōdhisattva in being kind to all ("*Prāṇinām Paramakāruṇikatayā Bōdhisattvopamānasya*"). The concept of Bōdhisattva had already reached Karnātaka by the fourth century A.D. In another copper plate[4] of about the same period, one by name Mādhavaśarma of the Gaṅga dynasty has donated lands to a *Bauddha Vihāra*. The stone denoting the boundary of that land is called *Śākya-śilā*[5]. (We may remember here that Buddha belonged to the class of Śākyas). In the concluding portions of the copper plate it is said that Mādhavaśarma donated lands to *Śāsanabuddhasattva*. The term Buddhasattva or Bōdhisattva is worth noting. In another copper plate of the fifth century A.D.[6] we meet with terms like *Sarvajña*, *Siddhāyatana*, *Saṅgha* etc. which are common both to Buddhism and Jainism. Though the editor inclines to regard it as a Jaina inscription, it is possible to take it as a Buddhist inscription on the ground that Buddhists worshipped Siddhas, eighty four in number, who had supernatural powers at their control. Jaina temples dedicated to Tīrthaṅkaras are more frequent than temples dedicated to Siddhas. In another copper plate of about the same period,[7] Buddha who is a *niṣkāraṇa vatsala* is praised in the beginning, and lands in the Dīpaka country are donated to the *Vihāra* and to the *Ārya Saṅgha*. This Dīpaka, according to Dr. P. B. Desai, the editor of this copper plate, might be either Anjidiv near Karwar or Divar near Goa.[8] There were in Banavāsi one hundred Buddhist monasteries and ten thousand *bhikṣus* during the seventh century as mentioned by Hieun Tsang. These were followers of both Hīnayāna and Mahāyāna branches of Buddhism.[9] The merchants of Banavāsi donated funds towards the construction

4. *EC.* XVI. Tm, 78, *C.* 400 A.D.
5. In Kannada inscriptions the boundary stones of a land donated to Jains are called '*mukkoḍeya kallu*', stones of three umbrellas ; those donated to Śaivas are called '*linga mudreya kallu*,' stones with the emblem of a Liṅga.
9. *MAR.* 1933, p. 109, *C.* 500 A.D.
7. *EI.* XXIII, p. 75, *C.* 500 A.D.
8. *Ibid.* p. 73.
9. Moraes: *The Kadaṁba Kula*, p. 256.

of caves at Karla and Kanheri.[10] Banavāsi must have been a great centre of Buddhism and it is even possible that further investigations may reveal the presence of an Aśōkan edict in that part of Karnātaka. Kopbal, where two Aśōkan edicts are found, must have been another centre of Buddhism. Hiuen Tsang calls it by the name *Koṅkinapulo*.[11] During the tenth century there were temples and saints belonging to 'the four sects' (Śaiva, Vaiṣṇava, Jaina and Bauddha) at Kāḍiyūr which was famous for its temples, saints and worshippers.[12] Sōmēśvara, a poet of the tenth century, mentions meat-eating Buddhists in his *Yaśastilka Campū*.[13] This is an important reference to prove the existence of Tāntric Buddhism during the tenth century. Meat-eating was prescribed as a religious rite in Tāntric Buddhism. Another inscription mentions a Chālukyan Princess Akkādevi who was cosmopolitan in outlook and who practised religion as revealed in the āgamas of Jina, Buddha, Ananta and Rudra.[14] A religious leader of the Kāḷāmukha Śaiva sect is praised as a great scholar who had the capacity to teach *Sugata śāstra* or Buddhist religious texts to Saugatas or Buddhists themselves.[15] This is one of the many evidences to show that Buddhism was being studied by non-Buddhists also, possibly to understand and appreciate it. Mention is made of a follower of *Tathāgata* religion worshipping Tārā in *Sukumāra Carite* of Śāntinātha who wrote his *Kāvya* in about 1060 A.D. (*Tathāgata matōpāsakanante Tārāpathak-keragi*—3.6). Another Śaiva leader is said to have been 'a sun to darkness which is Buddhism.'[16] Though Buddhism was practically a minor religion, inscriptions often refer to the religious frictions and feuds between Buddhism and other sects. An inscription which has been often referred to is that found in Baḷḷigāve[17]. In

10. Karmarkar: *The Cultural History of Karnātaka*, p. 175.
11. Desai: *Jainism in South India*, p. 201.
12. *EI.* XIII. p. 329, 929 A.D.
13. Handiqui: *Yaśastilaka and Indian Culture*, p. 249.
14. *IA.* XIII. p. 273, 1022 A.D.
15. *EC.* VIII. Sa, 108 (bis), 1042 A.D.
16. *BKI.* Vol. I. part i, No. 99, 1063 A.D.
17. *EC.* VII. SK, 170, 1065 A.D.

that inscription, it is said that the Chālukyan prime minister, Rūpabhaṭṭayya built a monastery called *Jayanti prabha bauddha vihāra* and donated lands to Tārā Bhagavatī, the goddess, and to the gods Kēśavadeva, Lōkēśvaradeva and to Buddha. He also donated lands towards the maintenance of *Yōginis*, the Buddhist nuns, to *Kuśalis* (?) and to *Sanyāsins.* Another inscription[18] of the same period and of the same place mentions Nāgiyakka as donating lands to Tārā Bhagavatī after washing the feet of a Bauddha guru, Jayanti Prabha Bauddha Baḷāra (Baḷāra < Skt. Bhaṭṭāraka). This Nāgiyakka was the wife of a high placed Chālukyan officer and must have been a very influential lady. Many inscriptions mention a place *Pulleya bayal*, a deer meadow, which was on the outskirts of Baḷḷigāve. This *Pulleya bayal* is correctly translated into Sanskrit by Sri Hayavadana Rao[18] as *Mṛgadāva* (Deer Park) which, as is well-known, is considered to be a holy place to Buddhists. The image of Tārā at Baḷḷigāve was discovered by Lewis Rice over sixty years ago.[20] Another equally famous inscription is the one found at Ḍambaḷ.[21] Dr. Fleet who for the first time edited it thought it to be a Jaina inscription, but Dr. J. Burgess immediately corrected Dr. Fleet and showed that it was a purely Buddhist inscription.[22] This inscription begins with a prayer to Tārā Bhagavatī. A merchant by name Sangavayya Śeṭṭi of Lakkuṇḍi along with a few other merchants built a Buddhist monastery at Ḍambaḷ and made enormous grants to the monastery, for worship there and to the Bhikṣus. Terms like Buddha, Tathāgata, Vihāra and Buddha-śāsana are unmistakable evidences of the inscription being a Buddhist one. These two inscriptions, the one at Baḷḷigāve and another at Ḍambaḷ are very important in that they help us to determine the nature of Buddhism during the centuries preceeding and following the eleventh century. It is mentioned in another inscription that there were temples dedicated to Śaṅkara, Jina

18. *EC.* VII. SK, 169, 1067 A.D.
19. *Mysore Gazetteer.* Vol. II, part i, p. 144.
20. *EC.* VII. (1902) Introduction, p. 46.
21. *IA.* X. p. 185, 1095-6 A.D.
22. *Ibid.* p. 273.

and to Buddha at Tērdāḷ.[23] The *grāmavṛddhas* or the village headmen of that place were following the tenets of all the four religions among which Buddhism was one. In an inscription at Kaidāḷ[24] it is said that Śiva, Bramha, Sugata (Buddha) and Viṣṇu are just different names of the One God who is *Sakalātman*. A Jaina poet in Kannaḍa by name Braṁhaśiva makes fun of the practice of the Buddhists who eat only cold food.[25] The same author thinks that Jina is superior to Buddha in that Buddha was so cruel in his birth that he took the form of a scorpion and came out with the result that his mother had to die immediately. Buddha abandoned all his attachments to the world but could not abandon the attachment to his dress, whereas Jina abandoned all his attachments including that of the dress.[26] According to *Vikramārjuna vijaya*, a Kannaḍa work of the tenth century, the story of *Nāgānaṅda* took place near Gōkarṇa in Western Karnātaka.[27] Even now the places around Gōkarṇa are associated with the events of the story of *Nāgānaṅda*. In fact, the village Torke, near Gōkarṇa might be the same place as Tagara of the inscriptions and Tārkṣyapura of the *purāṇic* story, according to Prof. K. G. Kundangar.[28] Allama, a Śaiva devotee of the twelfth century, in one of his sayings decries some tāntric practices and even mentions a *Kalpa* of *Vajri* and *Amari*.[29] This *Vajrī* or *Vajrā* is one of the goddesses whom followers of Vajrayāna Buddhism worshipped.[30] Another important discovery in Karnātaka pertaining to Buddhism was the image of Tārā at Kōḷivāḍ in Northern Karnātaka by Dr. P. B. Desai.[31] This is an image belonging to the thirteenth century

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23. *IA*. XIV. p. 15, 1123–4 A.D.
24. *EC*. XII. Tm, 9, 1151 A.D.
25. *Samayaparīkṣe*: Ed. B. S. Kulakarni 8–117.
26. *Ibid*. 8–177 ; 8–179.
27. *Vikramārjuna Vijaya*: Ed. B. Venkatanarayanappa 4–26.
28. *Kannada Sāhitya Pariṣat Patrike*, Vol. XIX, part iii, p. 230–3.
29. *Allamana Vacana Candrike* Ed. L. Basavaraju: p. 158.
30. Bhattacharya: *An Introduction to Tāntric Buddhism*, p. 156.
31. *Journal of Indian History*, Vol. XXXII (1954), p. 85–92.

with an inscription (of about the same time) in the Sanskrit language. Thus one can say that Buddhism prevailed in Karnātaka from the third century B.C. upto at least the end of the thirteenth century A.D.

With all this evidence, one can easily determine the extent of the area where Buddhism had its sway. It is significant that Southern Karnātaka is devoid of any traces of Buddhism. It can be surmised that Jainism which dominated the life of Karnātaka upto the twelfth century A.D. with its strong hold at Śravaṇa-beḷagoḷa, resisted Buddhism from spreading towards the South. If one draws a line from Chandravaḷḷi in the Chitradurga District in the mid-east upto Banavāsi or Gōkarṇa in the extreme west of Karnātaka, that part lying to the north fairly represents the area where Buddhism with its followers, though meagre in number prevailed. In the West Coast, however, Buddhism seems to have come down upto Mangalore where a monastery was established at Kadri hills.[32] The caves at Kadri hills remind us of similar caves at Kārla and Bhāja and perhaps the god Manjunātha who is worshipped there by the Hindus at present might have derived his name from the Buddhist god of the same name.[33] Northern Karnātaka which is nearer to the famous Buddhist centres in Mahārāṣṭra and Āndhra, naturally nurtured Buddhism, though Jainism was the religion which predominated throughout in Karnātaka.

Fortunately, we have very clear evidences, at least, to have a rough idea of the schools of Buddhism which prevailed in Karnātaka. In the history of Buddhism in India there were at least three branches, one succeeding the other—the Hīnayāna, the Mahāyāna and the Vajrayāna. The religion as taught by the Buddha was later termed Hīnayāna. Though this insists upon the good of all, it does not forbid an individual from attaining his own salvation. The religious texts of this sect are in Pāli and it is being practised in Southern countries

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32. Saletore: *Ancient Karnātaka*, Vol. I, pp. 382–4.
33. For Buddhist Manjunātha's description, please see, B. Bhattacharya: *Buddhist Iconography*, p. 31.

like Ceylon, Burma and Siam and hence it is sometimes called Southern Buddhism. As opposed to this, a sect arose; almost as a rebel against Hīnayāna, during the time of Kāniṣka (first-second century A.D.). This sect called Mahāyāna is practised in countries like China, Japan and hence called Northern Buddhism. Its sacred texts are mostly in Sanskrit. This sect had its ideal not in an individual who selfishly attains his own salvation leaving the world of misery to itself, but in a Bōdhisattva who is kindness incarnate and who though entitled to eternal salvation gives it up in favour of serving the poor and the miserable. In *Kāraṇḍa Vyūha* it is said that "when Avalokitēśvara Bōdhisattva, after obtaining *Nirvāṇa* was about to merge himself in the eternal *Śūnya* from the summit of the Sumēru mountain, he heard an uproar from a very remote quarter and became remorseful. He sat there forthwith in intense meditation and immediately realised that the uproar was nothing but the wailings of the people at the disappearance of Avalōkitēśvara, the all-compassionate Bōdhisattva. In their utter helplessness at the prospect of losing the support of Avalōkitēśvara, who was their only saviour from their worldly miseries and sufferings, they rent the skies with their bitter wailings. Avalōkitēśvara was deeply moved when he came to know about this, and resolved within himself not to accept this well-merited emancipation so long as even a single individual on earth remained unemancipated."[34] Mahāyāna works proclaim time and again this *Mahākaruṇā* or divine kindness. Mahāyāna became a religion of broad-mindedness, a religion of independent thinking and a great champion of humanism. According to this branch of Buddhism, Buddha is not merely a historical person who achieved salvation in this life, but is Tathāgata who incarnated as Buddha in human form just to illustrate to the world that the achievement of great ideals was not an impossible task.

It is unfortunate that this Mahāyānism with all its great love towards the afflicted, with its broad-mindedness and independent thinking, instead of becoming a noble religion, degene-

34. Bhattacharya: *An Introduction to Buddhist Esoterism*, p. 29.

rated into a debased form of Buddhism otherwise called Tāntric Buddhism or Vajrayānism. It is a well-known fact that Buddha was reluctant to accept women to his fold. He had prescribed hard rules of conduct to the monks and nuns. There were instances of these monks and nuns transgressing the rules in his own time. When Mahāyānism came out with all its liberalism, it gave an opportunity for the baser instincts of many monks and nuns to express themselves. They began to observe tāntric practices in secret.[35] In fact, a tāntrīc work by name *Guhyasamāja*, prescribes for monks practices like murder, theft, sexual intercourse as parts of their religious life.[36] Each woman is *prajñā* incarnate and hence should be enjoyed. Hīnayāna said that *Nirvāṇa is Śūnya*; Mahāyāna said that *Nirvāṇa* is *Śūnya* and *Vijñāna*; Vajrayāna said that *Nirvāṇa* is *Śūnya*, *Vijñāna* and *Mahāsukha*.

Vajrayānism abounds in gods and goddesses. Its Vajrasattva is equivalent to the *Parabramhan* of the Hindus. Out of the five *guṇas* of this Vajrasattva rose five *Dhyānibuddhas* – Vairōcana, Ratnasambhava, Amitābha, Amōghasiddhi and Akṣobhya. Each *Dhyānibuddha* has a female attendant Śakti. They are Vajradhātēśvarī, Lōcanā, Māmakī, Pāṇḍara and Ārya Tārā. One who worships these gods as prescribed in the texts becomes a Vajrasattva. The language of many of these texts is called *sandhyābhāṣā* or twilight language, since the language conveys two meaning–one, an apparent meaning to a casual reader and another, a deeper meaning to one who is well versed in such writings. As this tāntric cult insisted upon the practice of five *makāras* (*matsya*, *māṁsa*, *madya*, *mudrā* and *maithuna*), it became crude and debased in character. Since it catered to the tastes of many, it was once popular in India. The home of this sect of Buddhism, according to some, was perhaps either Bengal or Assam.

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35. Some are of the opinion that Buddha himself was not opposed to many tāntric practices just for the sake of the common people and he himself practised some of them. But most scholars hold a different opinion and say that Buddha was absolutely free from such tāntric practices.

36. *2500 years of Buddhism*, p. 359.

Karnātaka felt the impact of all these three branches of Buddhism in succeeding periods. The religion which prevailed here during Aśōka's reign must have been Hīnayāna. In the early centuries of the Christian era we see the mention of Bōdhisattva in the copper plates of Karnātaka. We have seen earlier that a copper plate dated 338 A.D. compares a king to Bōdhisattva who is all kind towards all.[37] Another makes obeisance to Bōdhisattva,[38] another to *niṣkāraṇavatsala Buddha.*[39] This unmistakably points at the fact that it was Mahāyānism which prevailed here during the fourth and fifth centuries A.D. It was perhaps during the seventh century that the famous Buddhist tāntrika, Nāgārjana, was responsible for the spread of Tāntric Buddhism in the South.[40] Though no inscription mentions the term Vajrayāna, the presence of this branch of Buddhism can be inferred from the great importance attached to the worship of Tārā. We have seen earlier that at Baḷḷigāve Tārā Bhagavatī was worshipped along with Kēśava, Lōkeśvara and Buddha.[41] There were nuns and monks residing together in that monastery. The Buddha of this inscription is evidently the well-known Buddha, but it is significant that he is only a minor deity here, the predominant deity being Tārā. Kēśava might be the Hindu god of that name taken over by the Buddhists from the Hindus. Lōkēśvara is the Buddist Avalōkitēśvara. He belongs to the *Kula* or class of Amitābha and is the most famous of gods in Vajrayāna.

37. *EC.* X. Mb, 157, 338 A.D.

38. *Ibid.* XVI, Tm. 78, *C.* 400 A.D.

39. *EI.* XXIII. p. 75, *C.* 500 A.D.

40. Nāgārjuna of the second century A.D. was the originator of the Mādhyamaka branch of Mahāyāna. Another Nāgārjuna, the tāntric sādhaka, belonged to the seventh century A.D. Verses praising Vajratārā and Ēkajaṭā included in *Sādhanamālā*, a tāntric work, are supposed to have been composed by him. Nāgārjuna's name has been associated with Nāgārjunakoṇḍa and Śrīśaila in Āndhra Pradesh.

41. *EC.* VII. SK, 169 and 170.

Khasarpaṇa is one among his many forms and the above mentioned Kēśava might be this Khasarpaṇa. This is purely a hypothesis. This Khasarpaṇa is always accompanied by four gods and goddesses—Tārā, Sudhanakumāra, Bhṛukṭi and Hayagrīva. The fact that *yōgis* and *yōginis* were residing together seems to suggest tāntric forms of worship. We have seen earlier that Vajrayāna does not forbid men and women from sexual pleasures in the name of *sādhana*.

The Ḍambaḷ inscription and the image of Tārā discovered at Kōḷivāḍ corroborate the view that it was Vajrayānism which was prevalent during the eleventh, twelfth and thirteenth centuries. Though the Ḍambaḷ inscription begins with an obeisance to Buddha, it is Tārā in whose name the monastery is established and who is prayed to with devotion. She is the saviour of all from all fears—from the fear of lion, elephant, fire, serpent, thief, imprisonment, water, ocean and devils; she is born out of the ocean of knowledge; she is *prajñā*; it is she who bestowed upon Buddha all the glory he was endowed with (*Buddhasya Vibhūtidā*); she is *bōdhi* or highest knowledge itself; she resides in the heart of *Tathāgata*[42] etc. etc. At the end of the inscription, she is praised again as being kind and as one who will always be anxious of the world and its safety.

It is well-known that the ordinary unlettered folk usually take resort to magic and the use of spells to ward off the fear of evil spirits. A religion which aims at spreading among people will have to compromise by incorporating the use of magic practices and spells into the body of its religious teaching. This is how these

42. A Buddhist monk by name Sarvajñamitra who lived in a monastery at Kashmir in the eighth century has written a *stōtra* in *sragdharā* metre praising Tārā. She is praised as the protector of the world, a saviour of all the grief-stricken. It is believed that those who recite the above *stōtra* will be free from all troubles for all times. The same author mentions one hundred and eight names of Tārā in his *Āryatārānāma śatōttara śataka* (J. N. Ganhar and P. N. Ganhar: *Buddhism in Kashmir and Ladakh*, p. 104).

tāntric practices enter into a pure religion. Since the ordinary folk prefer to have more faith in goddesses than in gods, the religion will have to stress the worship of the mother goddess though alien to its tradition. That is how, perhaps, Tārā an attendant goddess of a Bōdhisattva, came into prominence. The history of Buddha, Bōdhisattva and Tārā is the history of Buddhism in India. The Ḍambaḷ inscription mentions *Prajñā* as another name to Tārā. Man, according to Vajrayānism, must achieve this *Prajñā* or *Śūnyatā*. The way to achieve this is *Upāya* or *Karuṇa*. *Prajñā* and *upāya* are two faces of the same reality. *Prajñā* is the bride, *upāya* is the bridegroom; the union of these two in a person is the hall mark of his perfection. Their union is symbolized in Nepal by fire emanating from a lotus, in Tibet by the union of a couple (*Yabyum*). This *upāya* and *prajñā* express themselves in this world through every man and woman.

The image of Tārā at Kōḷivāḍ has a *ślōka* of the thirteenth century inscribed on its pedastal. Dr. P. B. Desai who discovered the image and published the inscription[43] says that the *ślōka* is very common in the Buddhist inscriptions of the North.[44] On the broken *prabhāvaḷi* of this image are two small figures. Actually there should be seven. *Hrīm Strīm Hūm Phaṭ*—this is the *Tārā mantra*. By permutation and combination of these four syllables we get seven more mantras and seven presiding deities—Ugrā, Mahgōrā, Vajrā, Kāḷī, Saraswatī, Kāmēśvarī and Bhadrakāḷī. Five of these figures are broken and lost. If we take into consideration the Baḷḷigāve and Ḍambaḷ inscriptions, it is not improbable that there was a monastery at Kōḷivāḍ also. Unfortunately, all the traces of these monasteries are lost to us except these inscriptions and images.

The late Professor T. S. Venkannayya has advanced a theory that it was Buddhists and not Jains who were the earliest

43. *Journal of Indian History*, Vol. XXXII (1954), p. 85–92.

44. The same *śloka* is found inscribed on the pedastal of a Tārā image found at Benares (Archaeological Survey of India, 1903–4, p. 224). *Yē dharmā hētu prabhavā hētuṁ tēṣām Tathāgatōhyavadattēṣām ca yō nirōdha ēvaṁ vādī mahāśramaṇah.*

writers in Kannaḍa. No Buddhist work in Kannaḍa has come down to us so far. He comes to the conclusion that the Jains who later on superseded Buddhists and became powerful must have destroyed all the Buddhist literature.[45] As far as the evidence goes, we are quite sure that there were Buddhists in Karnātaka but not so sure that these Buddhists wrote any thing in Kannaḍa.

In conclusion it may be said that it was the Hīnayāna branch that prevailed in the beginning, that means to say from about the third century B.C. to the end of the third century A.D. Then the Mahāyāna came on the scene and held its sway upto the seventh or eighth century which in turn was replaced by a ritualistic and esoteric form of Buddhism, the Vajrayāna. This last form of Buddhism, perhaps, prevailed till the end of the thirteenth century. Traces of the prevalence of Buddhism can be seen in an inscription of the sixteenth century[46] which mentions the name of a village called Buddhavasāmahāpuri and it cannot be said with certainty whether this was merely the name of the village or suggested a settlement of Buddhists.

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45. *Kannada Sāhitya Caritre mattu itara lēkhanagaḷu* (in Kannada), p. 18.

46. *Mysore Gazetteer*, Vol. II, part i. p. 151.

The author is greatful to his Professor, Sri T.N. Sreekantaiya, Professor of Kannaḍa (Retired), University of Mysore, who has very kindly gone through this paper and has given valuable suggestions.

THE ROMANTIC DIAMONDS OF INDIA

Rajyaratna PRATAPRAI G. MEHTA

The discovery of diamonds in India predates the birth of Christ by several millennia. In old Sanskrit literature, there are attractive descriptions of various types of gems.

Diamond (*Vajra, Hīrak*: *Hindi–Hīrā*: Specific Gravity 35–36; H. 10) is the chief among precious stones. It is the hardest, the most imperishable and the most brilliant among minerals and is the only gem composed of a single chemical element. Nature has made from the same element *viz.* Carbon, two crystalline minerals: Diamond—extremely hard, brilliant and transparent; and Graphite—soft, dull and opaque.

In South India, the Districts of Caddapah, Anantapur, Bellary, Karnool, Krishna and Godavary are famous for diamond mines. In his *Arthaśāstra*, Kautilya gives description of the enormous wealth of the South—*Dakṣiṇapatha*—and enumerates Gold, Silver, Pearls, Diamonds, Spices etc. Marco-Polo, prince of medieval travellers, while passing through the Indian Sea (1293) tells about the Topaz, the Amethyst and the Emeralds, the Saphires of Ceylon, and the Diamonds of Golconda. He mentions that the Āndhra country was ruled by a Queen (Rudramba) and describes the different methods by which diamonds were gathered from the mines of her kingdom.

In the *Forgotten Empire* (Vijayanagara, the present ruins of Hampi in the Mysore State), Mr. Robert Sewell quotes one Italian traveller, Di Nicolo Dei Konti (1421 A.D.) describing the finds of diamonds on a mountain which he called "ALBENIGRAS" and places it at fifteen days journey beyond Vijayanagara 'towards the North.' He repeats the story which we know as that of "Sindbad the Sailor." The diamonds lie in inaccessible valleys; when lumps of flesh were thrown into them, the precious stones adhere to them and these are carried up to

the summits by eagles, which are then driven off and the stones secured. The direction given, though it should rather be "East than North," points to the mines on the Krishna River, which are often styled the "**Mines of Golconda**."

Indian gem-cutting industry was in a highly flourishing state, from ancient times. Tavernier, who visited the diamond mines of South India during the middle of the seventeenth century, reported that Indians were then more skilful in cleaning or splitting diamonds than their European contemporaries.

In the evaluation of diamonds, form and proportion of the crystal, clearness and purity of colour, brilliance and flawlessness are taken into consideration. In India, flaws are taken seriously and diamonds with flaws called "*Rekha*, *Vindu*, *Kalanka*, *Kakapada* and *Trasa*" are believed to bring trouble and suffering to the owner and wearer. Each stone found crystallises in its lustre an untold empire of brilliance that remains still hidden and may never see the light of the day. Each stone is unique and individual.

A diamond is eternity with an everlasting lustre. Time cannot mar its loveliness nor use stale its splendour. A diamond is a silent orator that speaks for you in the language of beauty.

The Golconda mines of South India have produced some of the finest and rarest diamonds of the world whose recorded history is thrilling. Many of the Golconda's great diamonds were at one time or another caught up in that intricate web of history of kings and princes. Half shrouded in legend, some have disappeared forever, or have been recut, perhaps, in other forms. This is the story—magical story—of the 'Diamonds of Golconda,' once a great asset of the country. Throughout history, diamonds have been the proud property endowed by royal families to temples; they were pre-requisites of princes, the badge of royalty and the emblem of aristocracy. Here are wonderful and interesting story-like facts about some of the historical "Golconda Diamonds."

Koh–I–Noor

This brilliant Diamond weighed one hundred eighty-six carats was recut to one hundred eight point nine three

carats in England. It was found in the 'Golconda Mines.' The Rājas of Malwa owned it in 1304. Two centuries later, it was acquired by Baber, the Moghul Emperor. It was set in the famous Peacock Throne of Shah Jehan. Nadir Shah seized possession of it when he plundered Delhi in 1793. The moment he saw it, he was so astonished and pleased at its brilliance that he exclaimed in ecstacy: "**Koh-i-Noor**" meaning "**Mountain of Light.**"

After many vicissitudes, it returned to India and was possessed by Ranjit Singh, the Lion of the Punjab, in 1833. It remained in the jewel chamber of Lahore until 1849 when the East India Company took it away, as partial indemnity after the Sikh Wars in the Punjab. Lord Dalhousie presented it to Queen Victoria to mark the two hundred fiftieth anniversary of the founding of the East India Company.

The Koh-i-Noor was recut into a shallow brilliance in 1862. The operation took thirty days. Queen Victoria wore it as a brooch and then transferred it to the Regalia. It was finally set in 1937 in the Crown for the coronation of Queen Elizabeth, the present Queen Mother. It can be seen as one of the chief treasures of the crown jewels in the Wakefield Tower of London.

Akber Shah

This diamond weighed one hundred sixteen carats when it was mined and seventy-five carats after it was cut. It was named after Shah Akbar, grand-father of Shah Jehan, the Moghul Emperor. It was inscribed in Arabic with the names of both those rulers. The gem disappeared during the first half of the eighteenth century and was recoverd again in 1866 in Constantinople under the name of "**Shepherd Stone**." It was recognised as the "**Akber Shah**" by the inscriptions of the names of the Moghul Emperors, Shah Akber and his grandson, Shah Jehan. The same was bought by the English merchant, George Blogg, who had it recut to seventy-one point seven carats and sold it to the Gaekwar of Baroda for £35,000/- or about Rs. 4,70,000/-.

DARYA-I-NUR OR SEA OF LIGHT

The weight of this stone when mined is not known. After it was cut, as a **"Rose cut Stone,"** it weighed one hundred eighty six carats. Nadir Shah, the Perso-Tartar conqueror, carried it away when he plundered the Delhi Treasury in 1739. It was set in a bracelet and worn by the Persian kings. It is now owned by the Nawab of Dacca.

GREAT MOGHUL

In the uncut stage, this big diamond weighed seven hundred eighty five point five carats. Its weight was reduced to two hundred eighty carats after it was cut. It was discovered near Golconda and Shah Jehan, the Moghul Emperor owned it. Tavernier, the French traveller, when he visited the court of the Moghul Emperor Aurangazeb, was shown this rare gem. He described it as looking like half an egg cut through the middle. Nadir Shah is believed to have looted this gem. It is probable that it does not now exist as the **"Great Moghul,"** but has been broken into two or more stones to escape detection.

GREAT TABLE DIAMOND

This diamond weighed two hundred forty two carats. Tavernier saw it at Golconda in 1642 and wrote of it: " Is a stone that weighs 176 and one eighth Mangelins, which makes 242 carats and five sixteenths. A Mangelin coming to one and three eighths of our carats. Being at Golconda, I saw this stone; and it was the biggest that I ever saw in my life in a Merchant's hands. It was valued at 500,000 Roupies or 750,000 livres of our money. I offered 400,000 Roupies but could not have it." Tavernier's illustration showed it to be a long and flat, slab like stone. Since then, **"The Great Table Diamond"** has completely disappeared; its peculiar shape would have easily allowed it to be cut into two or more stones.

HOPE

Its original weight is unknown and when cut it was forty four point five carats. The history of this famous diamond is linked

with that of another one, the "**Blue Tavernier,**" which weighed one hundred twelve point five carats in the rough. It is likely that both names refer to the same famous gems—a Diamond of a rare blue colour. The "**Blue Tavernier**" was found in the Kollur mines, Golconda, and was bought by the French gem expert in 1642. On his last return from the East in 1668, Tavernier sold it with some other jewels to Louis XIV. The stone weighed sixty seven point five carats after cutting and polishing and it became the showpiece of the French Regalia. During the French Revolution, the "**Blue Tavernier**" was stolen from the Garde Meule with the rest of the French Regalia, and all trace of it was lost.

In 1830, a diamond of a similar colour to that of the "**Blue Tavernier,**" weighing forty four point five carats, came on to the London market. It was bought by Henry Thomas Hope, a banker and keen collector of gems, for £ 18,000/- after whom the stone is named. It was probably the "**Blue Tavernier**" smuggled out of France and recut to escape detection. In 1908, the Hope was acquired by Abdul Hamid, Sultan of Turkey, who is reported to have paid £ 80,000/- for it. Three years later, the stone was sold at Cartier's in Paris to the late Mrs. Edward B. McLean of Washington. At the sale of her jewels collection in 1949, it was bought by Mr. Harry Winston, the New York diamond merchant. In 1958, Mr. Winston presented it to the Smithsonian Institution in Washington and it was then stated to be valued at $ 1,000,000.

Nasik

Weight of Nasik in rough is unknown. When cut, it weighed ninety carats. When it was recut its weight was eighty carats. Again, when it was recut for the second time, it weighed forty point three eight carats.

The origin of this stone is unknown, but it should be, like other stones in India, from Golconda only. It first appeared in the temple of the God Śiva at Nasik (formerly spelt Nassak), a noted place of pilgrimage, about a hundred miles away from

Bombay. Later it was removed from the temple to raise money needed by the local Marāṭha rulers for their campaigns against the British. In 1818, it was part of the Deccan booty which fell into the hands of the East India Company and was valued at £ 30,000/-. It was brought to the London market and afterwards sold by the East India Company to the Crown Jewellers, Rudell, Bridge & Co. They decided that the stone's facets should be recut to obtain more fire. A remarkable job of cutting was done, preserving the triangular shape with the ninety facets and sacrificing only about ten carats in the cutting. In 1837, the stone was bought by the Marquis of Westminster who had it set in the hilt of his dress sword. It remained in his family for many years. In 1927, the "**Nasik**" was exhibited in the Mauboussin showroom in New York. It then returned to Europe and was purchased by Harry Winston who took it back to New York. He had it refashioned into a modern forty three point three eight carats emerald cut stone and sold it to Trabert & Hoeffer. Finally, it was bought by Mrs. William B. Leeds of New York, who still owns it.

NEPAL

Original weight of Nepal is not known. When cut it weighed seventy nine point four one carats.

The origin and early history of this spear shaped stone are unknown, but it is said to have come originally from the Golconda mines. Unlike many of the other famous diamonds, it remained in India, passing from one ruler or potentate to another. Late in the nineteenth century, it was owned by Mahārājah Bir Shumsher Jung Bahadur, Rāṇa of Nepal. In 1901, it was passed on to his eldest son, Gajendra Shumsher, and it continued in the hands of Nepal royalty until recent years when it was bought by Mr. Harry Winston.

Mounted as a pendant with a diamond chain, the "**Nepal**" was shown at "**The Ageless Diamond Exhibition**" held in London in 1959.

NIZAM

Weighed three hundred forty carats in the rough.

Of all the mines in the Golconda area, the Kollur mines, on the Kṛṣṇa River, was the most productive, and in all probability, this stone was discovered there. It was named after the Nizam of Hyderabad, the ruler of the State.

Its weight has been variously estimated at three hundred forty and two hundred seventy seven carats but the former is considered the more likely figure. According to one authority the diamond originally weighed four hundred forty carats and was mysteriously broken in 1857, the year of the Indian Mutiny. It is still said to be uncut and is owned by the present Nizam of Hyderabad, reputed to be one of the richest men in the world.

ORLOFF

It is not definitely known how much this diamond weighed when mined, but it is reported to weigh about three hundred carats. When recut, it weighed one hundred ninety nine point six carats.

This diamond was discovered in the Kollur mine near Golconda at the beginning of the seventeenth century.

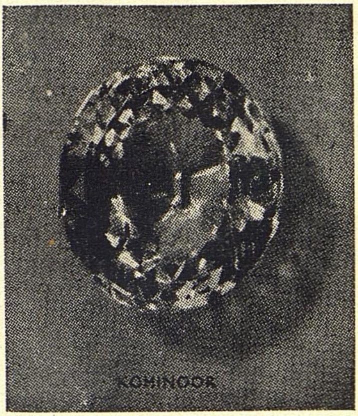
There are different versions about the obscure history of this gem. Some say it was in the treasure houses of Shah Jehan and his successors, and was among the loot carried away by Nadir Shah.

Another version is that it was stolen by a French soldier from the eye of an idol in a temple near Trichinopoly. He sold it to the captain of an English ship who in turn sold it to a dealer in London. Prince Gregory Orloff, a Russian Nobleman bought it in 1774 in Amsterdam. He presented this gem to Catherine the Great of Russia, to reinstate himself in her favour. The gift was accepted and mounted in the Imperial Sceptre, but the prince did not gain his object.

PIGOT

Pigot's weight in the rough is not known. It is reputed to have weighed forty nine carats when cut.

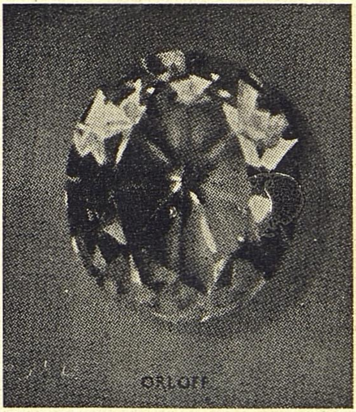
THREE AGELESS DIAMONDS FROM INDIA



KOH-I-NOOR

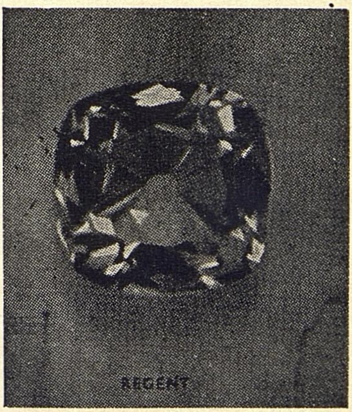
(Mountain of Light)

It is now in Crown Jewels of Britain.



ORLOFF

(Named after Count Gregory Orloff who presented it to Catherine the Great). Now in possession of Kremlin (U.S.S.R.)



REGENT

Sold to Duke of Orleans, the Regent of France, from whom it got its name. It was then in Crown of Louis XV and subsequently in Coronation Sword of Napolean. It is now in Louvre.

This oval shaped diamond of fine quality was given to Lord Pigot, twice Governor of Madras, in the second half of the eighteenth century, by an Indian prince. Lord Pigot took it to England in 1775, and after his death, two years later, the stone passed under his will to a member of his family. The origin is not mentioned but seems that it was from Golconda.

It subsequently changed hands several times (once by lottery) among the gem dealers in London. At one time, it is said to have been owned by Madame Bonaparte, mother of Napoleon. Finally, Ali Pasha, the ruler of Albania and a lover of jewels, especially of diamonds, bought the Pigot for £ 30,000. In 1822, following a dispute with the Sultan of Turkey, overlord of Albania, Ali Pasha was mortally wounded in a scuffle inside his palace. As he lay dying, he is said to have summoned a faithful soldier, Captain D' Anglas, to shatter the diamond before his eyes. Since then there has been no trace of the Pigot and only a model cast in England remains. On the other hand there is no evidence of the stone's destruction and there are some historians who omit to mention this gem.

Regent

In the rough, the weight of Regent is four hundred ten carats and when cut, its weight was one hundred forty point five carats.

This historic diamond was found in 1701 at the partial mines on the Kṛṣṇa River near Golconda. It was bought for £ 20,400 by Thomas Pitt, grand-father of William Pitt, Earl of Chatham, when he was the Governor of Madras. Pitt took it to England, where it was cut into a cushionshaped brilliance, and named after him. The cutting took two years and produced a stone that is still considered to be one of the finest and most brilliant of all.

In 1717, Pitt sold the stone for £ 135,000 to the Duke of Orleans, Regent of France, during the minority of Louis XV. Now renamed the Regent, it was set in the crown of Louis XV and Marie Antoinette is said to have worn it in a hat. The diamond disappeared with other famous jewels in the French

jewel robbery on the night of September 17, 1792, when the Garde Meuble was entered. It was found again in the Paris Garret and was pledged for money that helped Napoleon in his rise to power. He had it mounted in the hilt of his sword which he carried at the coronation in 1804. When Napoleon went into exile, Marie Louise, his second wife carried the diamond to the Chateau of Blois. Later her father, the Emperor of Austria, returned it to France and it again became part of the crown jewels. Many of the French crown jewels were sold by auction in 1886 but the Regent was not. In 1940, when the Germans invaded Paris, the Regent was again carried off to the Chateau country, this time to Chambord where it was hidden behind a stone panel. After the war, it was returned to Paris and is now displayed in the central case in the gallery of Apollo, the most important gallery of the Louvre.

Shah

Its weight is eighty eight point seven carats.

Discovered at Golconda, this is a bar-shaped, partly polished diamond of fine quality; it is said to have weighed ninety five carats in its rough state. The stone is engraved with three names and dates which help to tell its story.

The first inscription shows that the stone was among the treasures of Shah Jehan, the ruler who completed the Peacock Throne and built the Taj Mahal. In 1665, Tavernier visited the court of Aurangazeb, Shah Jehan's son and successor, and reported that he had seen a large diamond suspended in front of the throne. Since the Shah has a tiny furrow cut into it, possibly to take cord by which it may have been suspended, it is almost certainly the very diamond that Tavernier saw.

The third inscription dated 1824 shows that the stone was in the possession of the Shah of Persia. It was probably among the jewels carried off by the Persians after the sack of Delhi in 1739.

In 1829, following the signing of the treaty of Turkomanchai, by which the Russians gained rich territory in Northern Persia, the mob stormed the Russian Embassy in Tehran and killed the

Russian Ambassador. The frightened Persians despatched the diamond to the Tsar at St. Petersburg as a token of their grief. In 1914, on the outbreak of the First World War, the diamond was sent to Mascow for safety. After the Revolution, when the strong boxes were opened in 1922, the Shah was among the treasures. It is now in the Kremlin.

Shah of Persia

The rough weight of the Shah of Persia when cut is ninety nine point five two carats. This is a yellow cushionshaped diamond which is said to have been among the jewels carried off by the Persian invader Nadir Shah following the sack of Delhi in 1739. The stone remained in Persia until about the time of the First World War, when it was taken to the United States by General Starosselky, a Russian Military expert who had been loaned to the Persians by the Tsar. Starosselky is said to have been given the stone in appreciation of his services to the Persian army.

Mounted as a pendant-brooch with seventy two small brilliants and one hundred and seventy eight rosecut diamonds, the Shah of Persia was owned for many years by a Los Angeles jeweller. In 1957, it was bought by Mr. Harry Winston of New York.

South India was fabulous in the production of diamonds. Temples, royal families, and aristocrats, used the same on ceremonial occasions and for decoration. The use of diamonds became common in Europe by the middle of fifteenth century.

With the discovery of the rich Brazillian Fields in 1725, came the decay and the gradual extinction of the Indian Diamond Fields. In the later half of the eighteenth century, the rich African Fields were discovered and the Brazilian Fields met with a similar fate.

The main diamond producing countries, presently are:

Union of South Africa
Angola
South West Africa

Brazil
Kongo Gold Coast
Sierra Leone
Tanganyika Territory
Panna in Central India (to a small extent).

The world famous Golconda does not claim any place in this list. However, it has played the most romantic and glorious part in the international history of diamonds.

Mention of a new factory to produce synthetic diamonds at Attepalayam (South India) is worth noting. It will be the first of its kind for the whole of Asia. There are only eight big factories of this type in the world, five of which are in Switzerland, one in the United States of America and two in Germany. The Indian factory will be able to cater to all the needs of India. The demand of Industrial Diamonds is increasing daily and this factory will serve both purposes—ornamental and industrial.

This in short, **is a romantic story of the celebrated diamonds from South India.**

A BIBLIOGRAPHY ON INDIAN MEGALITHS*

K. S. RAMACHANDRAN

V

VANSTAVERN, T. Ind. Ant. Vol. IV, pp. 305–306, 1875.

Notes on the antiquities found in parts of the upper Godavari and Krishna Districts.

Among other vestiges he describes a few megalithic monuments, their constructional details and offers a brief account of the interments, locally known as *rakṣasigullu.* [225]

W

WALHOUSE, M. J. Ind. Ant. Vol. II, pp. 275–278, 1873.

On some formerly existing antiquities on the Nilgiris.

A sculptured row of connected dolmens (forming five partitions) found by him near Nidi Mand does not seem to be sepulchral. A stone circle between Kunur and Karati was excavated. The weapons inside were elaborately ornamented. At Ralliyar a peculiar massive cairn was found and is described in detail. Excavation revealed a large stone placed upright in the middle of the well under which were found urn pieces and miniature buffalo and human figurines in clay. Iron sickle and knife were also obtained.

WALHOUSE, M. J. Ind. Ant. Vol. III, pp. 33-36, 1874.

Archaeological Reminiscence.

Archaeologically the Nilgiris possesses remarkable prehistoric remains, unique in themselves. The Shavarai range contains a number of underground chambered tombs or kistvaens. The author, who first believed that the Anamalai range was devoid of monuments revises his opinion and mentions the presence of a

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* Continued from Vol. LIII, Page 114.

large holed kistvaen on the Anamalai plateau which has been referred to by Dr. Cleghorn in his book: *The forests and gardens of Southern India.* Kistvaens were also noticed near Pundi and Kurumalai villages.

WALHOUSE, M. J. Ind. Ant. Vol. III, pp. 277—278, 1874.

Archaeological notes—Holed Dolmens.

Discusses the purpose of holes in the slabs of Kistvaens.

Graves were family sepulchres used by successive generations as the number of vessels containing bones etc. in them seem to indicate. The apertures may have been intended as means for introducing fresh sepulchral urns when occasion required. These might have been holes for offering incence to the dead on the parallel of an Egyptian tomb painting which shows incence being blown through a small aperture by way of long tubes.

WALHOUSE, M. J. Ind. Ant. Vol. IV, pp. 12-13, 1875.

Archaeological Notes—Miniature and pre-historic pottery.

Miniature pots resembling play things are found in Coorg graves. Fergusson is of the opinion that these are signs of a dying faith, the symbol superseding reality. The author advances arguments refuting Fergusson's belief. He says on the analogy of modern usage of small vessels that the pots are in reality not miniature at all. Some pottery types resemble those from Brahmanaband, Sind. Interesting is the double spouted jar.

WALHOUSE, M. J. Ind. Ant. Vol. V, pp. 255–256, 1876.

Remarks on the communications of Mr. J. H. Garstin and E.W.W. Respecting Dolmens and extinct races.

The author says that the couches described by Mr. Garstin are really terracotta coffins and have been noticed and described by Capt. Newbold. He compares one such from mount of Gehrareh near Bagdad noticed by Commander Jones of the

Indian Navy. A terracotta coffin from a tomb in Rhodes and another Etruscan coffin with its lid painted of a man and woman are described in detail for comparison with the Indian ones. This custom of interring in terracotta coffins, identical in shape, dimension and materials should have obtained in India, Assyria with a Mediterranean island as stepping stone in Italy. Megalithic monuments corresponding to those in south India abound in the Siniatic Peninsula.

Dolmens are found much nearer the sea *e.g.* Red Hills near Madras, at Chataparambil on the Beypore river known as *Topikals.* Several legends given by Reverend Taylor in his 'Analysis of the Mackenzie Manuscript' regarding the origin and use of these monuments are mentioned. [230]

WALHOUSE, M. J. Ind. Ant. Vol. VI, p. 41, 1887.

Archaeological Notes—Curious Tombs and Entombments.

In the Toda dry funerals, old stone circles are used as also new ones constructed. These are known as Toda *azarams.* The ashes of the deceased are scraped and buried under a large stone at the entrance of the *azaram.* The custom of the Karumbar throwing a pebble into the existing dolmens or constructing a small one and throwing pebbles inside it on the death of a person, as also the custom of Malai Ariyans (Malayarayans) of Travancore erecting miniature cromlechs are mentioned as parallels.

WALHOUSE, M. J. Ind. Ant. Vol. VII, pp. 44–47, 1878.

Archaeological Notes—Sepulchral Customs, existing and prehistoric.

An extract from Col. Dalton's *Ethnology of Bengal*, describing the present day megalithic burial of a Ho or Munda, is given. He finds unbroken connection in Central India today with the rites not varying very much from those which prevailed in megalithic times and concludes that in all probability, the rites and monuments display an unbroken continuity. Nor, to him does it seem too strained an inference that the urn covering megaliths in Britain may have been procured and placed in the manner along with ceremonies nearly resembling those we hear

as prevailing to this day in the most primitive region of the oldest country of Asia.

WALHOUSE, M. J. Ind. Ant. Vol. VIII, pp. 164–167, 1879.

Some non-Sepulchral Rude stone Monuments in India, Persia, and Western Asia.

The author is of the opinion that the following are non-sepulchral:

1) Trilithons mentioned by Dr. Hunter in his *Annals of Rural Bengal*, p. 172.

2) Cromlech at Pallikonda, twelve miles from Vellur, Madras.

3) Mani or long heap stones or lengthened cairns in Tibet and Tartary.

4) Huge stone worshipped in the temple at the foot of the Koti-Assa-Mahi, near Kabul.

The author says that in Persia also such monuments abound and that they are not sepulchral.

WALHOUSE, M. J. JAI: Vol. II, pp. 415–423, 1882.

Some vestiges of girl sacrifices, jar burials and contracted interments in India and in the East.

Narrating the legends about the sacrifice of girls in India, the author says that the urn burials contained the remains of sacrificed virgins and the iron weapons found therein are sacrificial weapons. Parallels for urn burials at Busheyr and other places as also of contracted burials are cited.

WATSON, John W. Ind. Ant. Vol. III, pp. 53–54, 1874.

A rude stone Monument in Gujarat.

Describes a huge stone structure discovered while examining Darasar Tank in Dharapura (Palampur–Abu road via Bhattana) called by the Kolis the Mandawo. The author believes this to be the only megalithic kistvaen in Gujarat. [235]

WHEELER, R.E.M. AI: Vol. IV, pp. 181–308, 1948.

Brahmagiri and Chandravalli 1947: Megalithic and other cultures in the Chitaldrug District, Mysore State.

This is a report on scientifically conducted excavation of a site with overlapping cultures—Neolithic, Megalithic, and Āndhra—revealing results of far reaching importance.

Ten megaliths, mainly of two types, cists and pit circles were excavated. Constructional and structural details are given. The cists contained skeletal remains (long bones and skulls) of more than one person all huddled together, with funerary pottery and other objects, iron implements, beads etc. Porthole was intended for the regular ingress for bones and offerings. The pit circles were approached by a shallow ramp closed by a functional door slab. These pits were more than eight feet deep and eight to twelve feet in diameter. Interment was similar to those found in cists excepting that in some the pottery types found in pits were not found in cists. The author is of the opinion that these pits could have been either specialised tombs for restricted social grade or in the alternative macerating pits.

On the basis of Śātavāhana and Roman coins, rouletted ware and historical events the author dates the megalithic culture at Brahmagiri between 200 B.C. and 50 A.D. Appendices on chronology and the distribution of porthole cists are instructive.

WHEELER, R.E.M.

Ancient Peoples and Places, Vol. XII. Early India and Pakistan, pp. 1—241, Chapter VIII, pp. 153—162, dealing with the South Indian Megaliths.

The moribund megalithic cultures of Assam and Bastar differing as they do in type and concept are excluded. Various types of monuments of the area as well as the extra regional scattered remains–Karachi, Kashmir, etc.–are briefly described. The common factors uniting the heterogenous complex of south Indian monuments are (i) post-excarnated multiple interments, (ii) tools and weapons of iron indicating developed iron industry, and (iii) pottery of the distinctive Black-and-red ware. The author is of the opinion that two cultural streams, one from the

northern plains (bringing iron) and the other from the Malwa plateau (with the Black-and-red ware) united in the Deccan sometime in the fourth-third century B.C. Since there was no monsoon borne sea traffic till the first century B.C. any Western contact before that date should have been coastwise or overland. The author gives a provisional time bracket of third century B.C. to first century A.D. for south Indian megaliths.

Y

YAZDANI, G. ARADN: 1915–16, pp. 6–10.

Excavations.

This is a short report on excavations of a few cairns and cromlechs. Structural details, the furnishing *viz.* the usual megalithic wares, iron knives, daggers inside the burials are observed. A metal cup (79% copper, 21% tin) was found in one of the tombs. A bell was also found elsewhere. The author also notices graffiti marks on the pottery from Raigir and other places and their significance is discussed. He says that these bear resemblance to some of the Pāli letters, old Cretan, Mycenean, Etruscan and Libyan characters.

YAZDANI, G. ARADN: 1934–35, p. 10.

Excavation (Hāshmatpet).

Two cairns were excavated and each enclosed a slab cist. Pottery and iron implements were found both outside and inside the cists but with no order in their arrangement. The large pots, which probably contained grains were found outside the cist while cups, saucers and small pots which contained food and drink were found inside the cist. Pottery polished, is both Black-and-red. Iron implements consist of a knife (or dagger) a sickle, the ring of an axe, the prong of a hay fork or ploughing implement. Three bronze objects, one of them a ferrule of walking stick were found. Bones in advanced state of decay included pieces of human skulls, teeth and that of a calf (feet) portion.

YAZDANI, G. ARADN: 1935–36, pp. 19–21.

Note on the Survey of the Neolithic sites of the Western Talukas of Raichur District.

Gives a brief account of the explorations in Raichur District. Only at Benkal, dolmens and cromlechs were found. The hills have also rock paintings. [240]

YAZDANI, G. ARADN: 1939–40, p. 44.

Exploration.

Hanamsagar Avenues: This extensive field of avenues which is six miles from Rajankallur is situated in a large circular valley surrounded by hills. It contains about two hundred boulders arranged in parallel lines. On the southern side is a rectangular construction measuring one hundred feet by ninety-five feet.

Rajankallur: Rectangular construction has been discovered to the east of cromlechs. Avenues at Ivathalli to the south-east of Shahpur and those at Shahpur are also mentioned.

YAZDANI, G. JHAS: pp. 56-79, 1917.

Megalithic remains of the Deccan: A new feature.

The bones in the cists indicated a secondary burial. Cleaning the pottery revealed some peculiar marks scratched by a sharp instrument. The author examined the marks, on the pottery in the Madras Government Museum and found that they were identical or were analogous with the Raigir marks. He says that seven of these marks are identical with the letters in the Bhattiprolu inscription. These can be likened to the Egyptian hieroglyphs and have been used as ideographs. Further he finds resemblances between the megaliths of Etruria and south India and opines the early settlers might have brought with them the mode of megalithic tomb building, speech and semi-hieroglyphs which perhaps was gradually modified by local and foreign influence. The people came into the country through Makran where similar sepulchres and a dialect—Brahui akin to Dravidian—is to be seen.

A corpus of one hundred and thirty one individual marks with the description of the pots on which these occur is also given.

Z

ZUCKERMAN, S. Bulletin of the Madras Government Museum (New Series) Vol. II, Part I, pp. 1–24.

The Adichanallur Skulls.

Two skulls from the Adichanallur burials were critically examined. One was of an Australoid type exhibiting similarity of Dravidian cranial features and the other was Dravidian. Discussing the Australian-Dravidian relationship it is observed that the aboriginal south Indian was similar to the present day Australian native. The find of Dravidian skull would indicate that the mixture of invading people had taken place before the time of burial *i.e.* that remains could not be earlier than the Dravidians. Australian resident of Tinnevelly was not the most primitive type of Indian but was the descendant of Talgai like race. [243]

THE POONAMALLEE INSCRIPTION OF RAVIVARMAN KULASEKHARA

K. Maheswaran Nair, b.a. (hons.)

Ravivarman Kulaśēkhara *alias* Saṁgrāmadhīra is a dominating figure in the political history of Kerala. A systematic study of the reign of this monarch who started his career as the ruler of a small country called Kūpaka, but brought under his control a major part of south India later on, is exceedingly interesting to the students of the history of ancient Kerala. Paucity of reliable historical records regarding the administration and political achievements of Chera kings is fairly, though not totally, wanting with him. Yet we can have a comprehensive idea of the career and achievements of Ravivarman Kulaśēkhara, by a critical study of his inscriptions, like those at Aruḷāḷapperumal temple,[1] Śrīraṅgam,[2] Tiruvaḍi,[3] and Vaḷuvūr.[4] These inscriptions have been brought to light by eminent scholars. Thanks to their work much light is thrown on the public and personal life of Ravivarman Kulaśēkhara. Born in the race of the Yādus, in the Śaka year 1188, he was the son and successor of Jayasiṁha, ruler of the Kūpaka country. He ascended the Kūpaka throne in his thirty-third year, married the daughter of a Pāṇḍya king, defeated and put to flight the Pāṇḍya king Vīrapāṇḍya, and was consecrated on the banks of the river Vēgavatī, in the year 1234 Śaka. The political conditions prevailing in south India at that time was so much favourable to him tnat he could cut his way forward with considerable ease.[5] The dispute for succession between Vīrapāṇḍya and Sundarapāṇḍya after the assassination of Māravaraman Kulaśēkhara,

1. *Ep. Ind.* Vol. IV, p. 145–152..
2. *Ibid.*
3. *Ibid.* Vol. VIII, p. 8.
4. *ARSIE* for 1909, para 74.
5. *Ibid.*

Ravivarman Kulaśēkhara's operations against Vīrapāṇḍya, and the flight of the latter to the Koṅkan forests and from there to the further north, are well evidenced by the above epigraphs.[6] The fact that he defeated one Vikramapāṇḍya is furnished by a stanza occurring in the Malayaḷam grammatical treatise, *Līlātillakam.*[7] It runs thus:

> " *Drōṇāya drupadam dhanañjaya iva Kṣmāpālabālām balī*
> *Vēṇāttin uḍaiyōru ravivarmākhyō yadūnām patiḥ*
> *Pāṇḍyam Vikramapūrvakam Paḍayil vaccāṭṭippi–diccañjanē*
> *Pāṇḍyēśāya Kuḍuttu tasya tanayām Padmānanām agrahīt* "

The legitimate son of the assassinated king Jaṭāvarman Sundara Pāṇḍya, who was notorious for his patricide and the intrigues with the Sultanate of Delhi,[8] is said to have been defeated by the king of the Cheras in the inscription, which is under our consideration.

The inscription[9] under our consideration is a Sanskrit stanza, consisting of two lines, engraved on the base of the Perumāḷ temple at Poonamallee, in the Chingleput district.[10]

It is written in Grantha characters, and on the whole is distinct.

TEXT

1. *Svasti Śrī* (|*) *cērapāṇḍyacaturvētimaṅkalañēkrabhūpatih jêtā*
2. *Sundarapāṇḍyasya dadau bhōgyandvijanmanām* (|×)

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6. See " Ravivarman Kulaśēkhara ", by Dr. S. Krishnaswamy Iyengar, *New Indian Antiquary*, Vol. I, pp. 147-180

7. Though the work is on Malayalam Grammar, it is written in Sanskrit. The stanza is a mixture of Sanskrit and Early-Malayalam. It is difficult to ascertain whether "*Padmānanā*" is a name or an adjective.

8. See *Annual Report on South Indian Epigraphy* for 1911, para 40, p. 76. Also, Caldwell: *History of Tinnevelly*, p. 32.

9. A copy of this inscription was sent to me by Mr. C. J. Amalanathan, M.A. Madras.

10. No. 34 of 1911 of the Epigraphical collection.

Translation: The lord of the Chēra country, the victor of Sundara-Pāṇḍya, donated Chēra-Pāṇḍya Caturvedimaṅgalam for the enjoyment of the twice-born ones (Brahmins).

On the basis of the epigraphical reports we can assign this inscription to none other than to Ravivarman Kulaśēkhara. The Sundara Pāṇḍya mentioned in this inscription is evidently Jaṭā-varman Sundra Pāṇḍya II, who is invariably involved in the political upheavals that followed the murder of Maravarman Kulaśēkhara I and who sought the assistance of Malik-Kafir to occupy the Pāṇḍyan throne. He is represented in several inscriptions,[11] and he needs no introduction at all. The Poonamallee inscription which can be assigned only to Ravivarman Kulaśēkhara is an important document pertaining to the conquests and military exploits of this powerful monarch, who is one among the few kings of Kerala dominating the history of ancient south India.

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11. See *Annual Reports on South Indian Epigraphy*, 1908, para 47; 1910, para 34; and 1912, para 36.

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